

The Living Church

A weekly record of the news, the work, and the thought of the Episcopal Church

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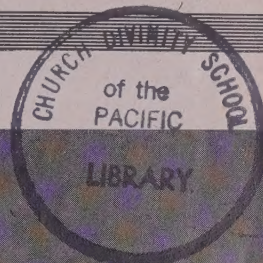
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Ewing-Galloway.

FREDERICK E. KIDDER
PS CAMP #43 CASTANER PRRA
SERVICE FARM
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STRICTLY BUSINESS

INDEPENDENCE DAY! I wonder what the anti-Fascists and non-Nazis in Axis dominated countries would give to be in this country today, where they might celebrate, in freedom, that *very* freedom. Their lives, probably! And on the other hand, the thoughtful ones might not even accept escape from their country if they could have it. Those people, the underground, the freedom-loving men and women and children in Axis dominated countries, are contributing greatly to the fight for freedom. When the day comes, I hope they can have their Independence Day to celebrate yearly *their* independence!

* * *

SUMMER vacations are here, with their consequent reductions in staff. Readers, kind enough to bear this in mind, can help the LC staff a great deal by being careful when sending in summer changes of address. They should send both old and new address, not just the new. Mailing plates are filed by state and city and not alphabetically, and so it is almost impossible to find a plate unless the old address is given.

* * *

FOR the first time in its history the Morehouse-Gorham Co. is bringing out a *game*—a product somewhat similar to lotto. Entitled "Halleluia!" it is made up of two sets of cards and 72 facts about our Church. It should prove a valuable aid in teaching church school and young people's classes. The game will be ready for distribution next month.

* * *

THE Living Church staff is always pleased when, in summer, circulation continues to climb and advertising remains at a fair level, for usually in summer both go down. This year is the exception to the rule. The reason: General Convention. Interest in that meeting is already great, and is increasing each week. At the moment it would not be rash, because of restricted travel, to predict a greater reader interest in this Convention than in many a previous. What may not be attended must at least be read about!

Holding this in mind, our circulation manager, Mrs. M. A. Mueller, and her assistant, Miss Hester Sewell, have worked up several special circulation offers. These will be announced shortly—by direct mail and by display advertising. Tell your church friends to watch for them. They've got to have **THE LIVING CHURCH** this fall.

Leon McCauley

Director of Advertising and Promotion.

LETTERS

Union With Presbyterians

TO THE EDITOR: Before we can make further progress toward Christian unity, it will be necessary for us to understand the Christian religion better than we do now. If Christianity is something which can operate *only* through fixed channels and regular institutions, then we must preserve the institutions and maintain the fixed channels at all costs. On the other hand, if Christianity is primarily a way of life which is to be lived according to high moral principles and supported by the grace of God flowing directly into each human heart according to its need, then we need to beware of distractions. It is certainly true that our Lord emphasized fellowship; but that fellowship was to depend upon a sense of brotherhood in Christ rather than upon a proper form of ecclesiastical organization.

As we read the comments of some bishops and priests concerning "Basic Principles" and kindred subjects, many of us are struck by the absence of any reference to *Christian* principles. We find much about Church doctrines and Catholic teachings, but practically nothing about the Gospels and the Master Himself. It is not a matter of finding a few texts which will support our own type of polity; it should be, rather, a question of understanding the Gospel itself and seeing what points are primary and what are secondary. When we do that, the road to unity will be found.

(Rev.) DuBOISE MURPHY.

Tuscaloosa, Ala.

TO THE EDITOR: May I, through your paper, ask your readers of the Presbyterian ministry (referring to the subject of unity and "Basic Principles") the following questions? 1. Do they really wish to become *priests* of the Holy Catholic Church, which sacred office our ordination service confers? 2. Do they consider that they are already *priests* of the Holy Catholic Church? 3. Do they accept the Prayer Book ruling that only a *priest* can perform certain offices? 4. Do they fully believe, as explicitly set forth in the Prayer Book canon of the Mass or Holy Communion, in the sacrifice of the altar, in the Real Objective Presence of Christ in the Blessed Sacrament and in the necessity of a validity and episcopally ordained priest as the minister?

(Rev.) ARCHIBALD CAMPBELL KNOWLES.
Olney, Philadelphia.

The Living Church

Established 1878

A Weekly Record of the News, the Work, and the Thought of the Episcopal Church

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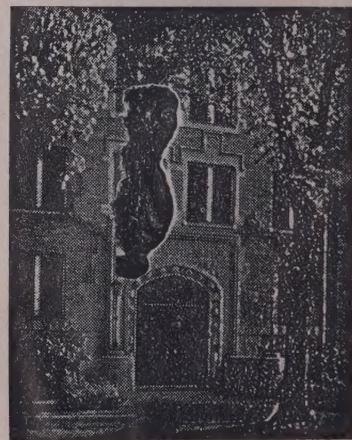
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SECOND SUNDAY AFTER TRINITY

GENERAL

RACE RELATIONS

Black Monday

Our Michigan and Texas correspondents send the following reports on race rioting which recently took place in Detroit and Beaumont.

Miss Hutson has been a LIVING CHURCH correspondent for over 10 years, and next December she rounds out 20 years at the Michigan diocesan office. She is secretary to the executive secretary, the Rev. Gordon Matthews. She does publicity work for the diocese, is active on the Michigan Churchman and in her spare time plays the organ in All Saints' Church, Pontiac.

The Rev. Mr. Richard A. Park has been doing a capable job of reporting Church activities in the diocese of Texas for the last several months. He is rector of Christ Church, Eagle Lake, and St. John's, Columbus, Tex.

By WIHLA HUTSON

★ Last Sunday night, at the "city" side of the bridge leading to Belle Isle Park (an island in the Detroit River) an isolated fist fight occurred between a Negro and a White person, said to be a sailor from the Naval Armory located close to the bridge. Others quickly joined in the fighting; there was a huge crowd on the island, as always during week-ends, and soon the brawl turned into a full-sized riot which spread rapidly all over the east side of Detroit. The police shortly found themselves with a state of emergency on their hands: all city police were called out in a vain attempt to quell the rioting, which grew steadily worse all during the night. By morning, several had been killed, more than 200 injured, and hundreds taken into custody.

Governor Harry F. Kelly was out of the city, but ordered on Monday the mobilization of 1,000 Michigan State Troops and 500 State Police to assist Detroit authorities in attempting to cope with the worst race riot in the city's history.

About 7:15 on Monday morning I was telephoned by a friend, the wife of a police officer, who was concerned about the diocesan staff coming to work on Monday morning. We are on the fringe of a district once the finest in Detroit, but which has been steadily declining through the years. Matters had come to a pass where White persons were not safe in Negro neighborhoods, and, vice versa. After consulting with the police, I phoned the members of our staff and asked them to wait before coming to the office, and to check



TROOPS PATROL RIOT-RIDDEN AREA: U. S. Army soldiers move through the Negro district of Detroit.

Press Association.

with the police before they did come. One member of our staff, the bookkeeper, had already left her home. When she arrived at the office she wondered why a group of people were standing looking down into the next block: we learned later that a man had been killed there shortly before.

Well, we finally gathered at the office one by one, but we carefully kept the front door locked all day, and were pretty sure before we let anyone in, who they were and what they wanted. Visitors to the office kept bringing in reports—"You can see the cars burning, further down

Woodward Avenue" (rioters pulled drivers and passengers out of their cars, overturned the automobiles and burned them); "Another policeman was just hurt"; "They are going to declare martial law"—which we all hoped for heartily.

During the afternoon, the Rev. Robert S. Whitehead, assistant minister of Christ Church parish, Detroit, and vice-chairman of the Department of Christian Social Relations, telephoned the Rev. Gordon Matthews, executive secretary of the diocese. Bishop Creighton was out of the city. Mr. Whitehead felt strongly that a special meeting of the Department of Christian Social Relations should be held in view of the situation, and such a meeting was hurriedly called for 5:00 on Monday afternoon. The meeting was arranged at Christ Church, Detroit, which is on the east side and in the district in which considerable rioting had occurred, and some members of the Department had difficulty in reaching the meeting place.

COUNCIL OF CHURCHES

A representative group from the Detroit Council of Churches had met earlier in the day, and had passed a resolution to Mayor Edward Jeffries, requesting that martial law be proclaimed, that the radio be used in trying to handle the situation, requesting people to keep off the streets, and that the newspapers be asked to be cautious in their statements. (I might add that for the most part the newspapers have been cooperative rather than other-

Departments

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LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and is served by leading National news picture agencies.

Member of the Associated Church Press.

wise, and have carried editorials condemning the rioters of both colors, and appealing to the "decent citizens" to keep out of the rioting districts and out of the way of the law-enforcing agencies.)

Our Department of Christian Social Relations, after considerable discussion, adopted the following resolution, and instructed that copies be sent to the Mayor, to the Detroit newspapers and to the Church press:

"RESOLVED, That in view of the present riotous condition in Detroit, the Department of Christian Social Relations of the Episcopal Church of the Diocese of Michigan hereby express to you and through you to the community our horror and sorrow over the situation; and we demand that immediate action of every possible character, including the invocation of martial law, be taken, and that there be immediately set up a committee to ascertain the causes of this civil strife and make recommendations to those with authority to remove them."

The Rev. Dr. David R. Covell, of the Detroit Episcopal City Mission, and Mrs. Covell, are occupying a house close to the center of one very "hot" rioting district. At the meeting they told of ministering all day to Negroes who had been injured in the rioting, and of being "cussed out" for their pains. Dr. Covell spent most of the day in a vain attempt to reason with the wild gangs, and was repeatedly told to "go home," but refused to do so. They told of seeing a little Roman priest ridden on the shoulders of the mob and dumped bodily back into his rectory. No one, however, made any attempt to do physical harm to Dr. or Mrs. Covell.

Late on Monday night, 2,300 army troops on foot, in armored cars and in jeeps patrolled the riot areas by order of President Roosevelt, ending disorders after more than 24 hours of terror in which 24 were killed (with 5 others dying of their injuries later), 530 injured and about 1,300 arrested. The President had intervened at the request of Gov. Kelly, who had proclaimed a state of "qualified martial law." Negroes and White men, who had indulged in virtually unchecked rioting, wrecking and looting when they greatly outnumbered the Detroit police, scurried for cover as the khaki-clad Army men appeared.

It has been announced by Gov. Kelly, after a conference with Mayor Jeffries, Brig. Gen. William E. Guthner of the Sixth Service Command (in charge of the troops), Police Commissioner Witherpoon and Oscar G. Olander, commissioner of State Police, that the troops will stay here "indefinitely." A 10:00 P.M. to 6:00 A.M. curfew is being enforced; places of amusement may open but must close at 9:15; no alcoholic liquor is being sold or served; and assembly is prohibited, except in schools and churches. On Monday the Detroit race track was closed and the ball game at Briggs Stadium was called off; however, announcement was made today that the martial law would be relaxed to that extent.

So today, June 23d, Detroit has come at least partly out of the tear gas, smoke and blood of battle. The "decent citizens"

are heartily sick and ashamed that Detroit, the city on which so much of the war effort depends, should have been the scene of such disgraceful events as those which happened on "Black Monday." We are ashamed when we think how gleeful will be the reception of this news in Berlin, Tokyo, and Rome; we are ashamed when we recollect that many valuable man-hours of labor have been lost, many innocent persons have been injured, and killed, and much property has been destroyed; we are ashamed when we think of the consternation with which the story will be heard by the men in the trenches; and we are not only ashamed but horrified when we try to reconcile the fact that such a reign of terror and such racial strife could occur in a "Christian" community.

This is not the whole story, of course; the newspapers have carried columns and columns of details which are terrible and sickening. But the real point to the whole story is that we haven't come very far, as yet, in spite of all our struggling, along the road marked by His footsteps.

Everyone who thinks about the matter at all is firm in the conviction that Whites and Negroes equally share in the guilt; as one of our commentators put it, "A hoodlum is a hoodlum, be he Black or White." There is much to be done in Detroit, and much that the Church must do to point the way. We fervently hope that she will be equal to her task.

HIGHLAND PARK

The Rev. G. Paul Musselman, rector of St. Alban's, Highland Park, just telephoned to say that in his city, the 2½ square mile "city within a city," completely surrounded by Detroit, not one untoward incident has occurred throughout the entire riotous period in Detroit. He feels that this is due in no small measure to the fact that months ago, an Inter-racial Commission was appointed by the Mayor of Highland Park, whose sole job has been to foresee just such a condition as we found ourselves in here, and to forestall it. The Inter-racial commission has been composed of representatives of every known racial group in Highland Park, and has put in a good long period of study and planning to make the various racial groups understanding of, and tolerant of each other. During the Detroit riots, invaluable work was done by the member whose job it has been to keep peace at the schools, and interpret the various races to each other. Another valuable piece of service was done by 30 well-trained members of the UAW-CIO, who went about wearing their distinguishing caps and deliberately spiking rumors and calming down hot-heads. The police had, beforehand, been assured of the backing of the public, as had the courts. In Highland Park, therefore, the trouble was stopped before it started, and the two trouble-makers who did dare venture into the city from Detroit and try to start something were gently shooed back into Detroit by the police of Highland Park and told to go away and calm down. Mr. Musselman feels pretty good about all this, considering that he is the president of the Inter-Racial Commission.

Beaumont Riots

By the Rev. RICHARD A. PARK

★ The Rev. George F. Cameron, rector of St. Mark's Church, Beaumont, Tex., is playing a leading part in the efforts to allay the racial strife which broke into riots on June 15th and required the establishment of martial law in that war-busy community for five days.

The report of an alleged assault by a Negro on a white woman precipitated antipathies that had been smoldering for many months. Foiled in an attempt to seize the attacker from the jail, a mob of shipyard workers and others turned their wrath on the Negro section of the city. Members of the Texas Defense Guard were ordered into the community promptly after local enforcement officers and Texas rangers appeared too few to quell the trouble.

This prompt action on the part of Acting Governor A. M. Aiken, jr., the state's chief executive while the governor and lieutenant governor were absent from the state, is credited with preventing more deaths than the one White man and one Negro.

At the height of the rioting Mr. Cameron as president of the Ministerial Alliance and Dr. Samuel Rosinger, the Jewish rabbi, escorted the president of the Negro Ministerial Alliance into the besieged police station, where he was assured that the lawful white element in the city would take all possible means of protecting the Negroes from the mob. This was done that he might in turn counsel his people to depend on the law rather than to take retaliatory measures.

Since then, Mr. Cameron has arranged further meetings with the representatives of the Negro ministers of the entire area. According to him, "We are working through committees and believe that we can bring about a better understanding between the races. We have many social problems arising here due to the incoming thousands of people. The food problem and the bad housing conditions fret us just as much as the race problems, for they are interrelated. But our church is doing her part in trying to bring a solution to all of our social ills."

The immediate cause of the riot was regarded by civic and religious leaders as only the culmination of difficulties sensed for a long time. Almost a year ago representatives of both races tried to work out a solution. Luncheon clubs have formed interracial committees. Ministers of both the White and Colored churches have met in conferences.

Beaumont, on the Texas gulf coast, has been growing rapidly, with industrial workers being drawn to the Pennsylvania shipyards there. The presence of members of the armed forces has further complicated the recreation problems. When martial law was proclaimed, the city was declared "out of bounds" for service men on leave, and transportation into the city from neighboring cities was curtailed.

June 19th, the Negro holiday in Texas, passed without any untoward incidents throughout the state, although some ap-

prehension had been felt over this occasion following so closely after the trouble in Beaumont.

The *Houston Post*, commenting editorially on the riot, said, "Perhaps it would be beneficial to all concerned for someone to impress upon the communities where Negroes and Whites are thrown together in war industry that such changes and alterations as the government has effected in their economic relationships are inexorable and may as well be accepted as war necessities. However, it is possible that there has been too much talking already about the racial problem, by people who either lack a sufficient understanding of the matter to diagnose and prescribe for it intelligently, or who may have political axes to grind. That such talk, and measures conformable thereto, have been partly instrumental in precipitating the riots is self-evident."

GEN. CONVENTION

Recommendations

Bishop Davis of Western New York, chairman of the committee on despatch of business of the House of Bishops, and Anson T. McCook, chairman of the corresponding committee in the House of Deputies, are sending to bishops and deputies, a letter outlining recommendations for the General Convention next October.

As the first announcements of the Convention stated that it would close in all probability on October 9th, the two chairmen are anxious that everyone shall understand that the closing date has been fixed definitely and finally as Monday, October 11th. The session on October 2d will open at 10:30 A.M.

The Joint Session to receive the report of the National Council on the Budget and Program of the Church for the coming triennium is planned for Sunday, but without the transaction of business.

Bishop Davis and Mr. McCook offer four specific suggestions:

1. Proposed resolutions be prepared in advance and submitted at the outset, in order that each may be referred promptly to its proper committee and by that committee reported out to the Convention as speedily as practicable.

2. Preliminary study be given to Commission reports (which will be mailed out shortly by the secretary) and to every other matter on which opinion may be divided, in order to facilitate prompt decision after adequate debate.

3. Above all, attendance continue to the very end, since final votes on some of the most vital questions are bound to come the last day. This is inescapable, especially with a short time-schedule; since every resolution must be considered and voted upon, with any amendments, by both Houses. The true mind of the Church can be expressed only through the thoughts and votes of all.

4. In view of the Cleveland Committee's request for the avoidance of week-end travel, in conformity with the Government's wishes, reservations out of Cleveland be engaged, well in advance, for late Monday, the 11th.

HOME FRONT

Cathedral Victory Gardens Doing Well

The victory gardens planted in the Close of the Cathedral of St. John the Divine, New York City, are growing and yielding well. The plot between Synod House and St. Faith's House has several kinds of vegetables in it. In front of the Bishop's House, corn is growing. There are also two other plots planted with corn. Toward the deanery and the Choir School, carrots, beans, peas, beets, radishes, and onions are flourishing.

The entire Cathedral community is much interested in taking care of the victory gardens and proud of their success. Enough vegetables for the families of all persons connected with the Close will be the result of the effort. Another good result is the example set, which many men and women with a bit of land are following. Even in the heart of New York City, there are available back-yards which can be transformed into victory gardens.

Sponsors in Prayer Program

In accordance with ideas expressed at the recent 69th annual council of the diocese of Fond du Lac the new Sponsors in Prayer program has been started. Bishop Sturtevant inaugurated the plan with these words: "Summer is at hand. But the war goes on! Our boys in the armed services do not cease fighting. . . . Our war industries do not close. . . . Railroads, telegraph, telephone, power and light, and everything essential continue at increasing speed for our very life. The Church can do no less. To slacken with good weather would brand her work and product as 'non-essential.' We must combat any psychology like that with all our faith and conviction. Your people will be at home this summer. It is vitally important for them, for the Church, for our Country, and for every worthy objective of the war that they come to Church.

Maintain a worthy worship program. . . . 'Compell them to come in!'"

The Sponsor in Prayer program is built upon the following points: 1. Daily prayer and weekly offering of the Holy Communion. 2. Careful planning for this service through personal approach to the mothers, wives, sweethearts, and God-parents of service men. 3. The reading of the names of the sponsors at the special Eucharist. 4. The signing of the Sponsors in Prayer Card.

This Sponsor in Prayer program has been called a golden opportunity to build up a worthy week-day congregation among those who ought to care. "With perseverance, a sense of urgency, great faith, and a real love of anxious souls, it might become our greatest wartime achievement. Let us make it so. There is no time to lose."

ARMED FORCES

Former Church Army Captain Is U. S. Corporal

Former Church Army Captain John Atwell, is now Corporal Atwell in the United States Army. He is serving as assistant to the Episcopal chaplain at a training camp.

Writing to Captain Earl Estabrook, National Director of C. A., Corporal Atwell says that he is finding out some of the things necessary to make a faithful soldier. "He must first be able to put up a battle against evil which is always present, in or out of the Army. Then he must be able to withstand the hardship of physical and mental discipline. Basic training brings in the following factors: hiking in rain and heat; how to use one canteen of water a day for everything but sailing a boat; how to dress and fight at night under fire; how to sleep a week at a time in a dry or muddy foxhole or on the ground; how to get through a gas attack at any time without being a casualty; how to crawl on all fours under live machine gunfire. After this training one is required



Diocese of Fond du Lac Sponsors In Prayer



For the duration of the war, and with abundant faith in the power of GOD released by effectual, fervent prayer, I PLEDGE MYSELF, so far as I am able,

1. To PRAY daily for a WORTHY VICTORY, a RIGHTEOUS PEACE, a NEW DAY of CHRISTIAN BROTHERHOOD, and

2. To offer a weekly Holy Communion for these objectives and for the following men and women in Service:

(a) _____
(b) _____
(c) _____
(Date) _____

(Signed) _____

(Address) _____

to be physically strong, mentally alert, and spiritually Christlike. This brings a soldier to the end of his basic training and at the beginning of his long-desired appearance before the approaching enemy to win and to conquer—for which he has been trained so well. Here is one soldier in the armed forces, needing your prayers to come out of battle victoriously."

Chaplain Appointments

Eight appointments of Episcopal chaplains during the month of June have been released by the War Department. Following are the names of priests appointed during this period and now serving with the armed forces:

The Rev. Herman Anker, St. Mary's Church, Mitchell, S. D.; the Rev. James Edden, St. Athanasius' Church, Brunswick, Ga.; the Rev. Samuel H. N. Elliott, Gethsemane Church, Marion, Ind.; the

Rev. Edward J. Clary, State Farm, Va.; the Rev. George W. E. McKinney, St. Paul's Episcopal Church, Navasota, Tex.; the Rev. James Richards, Grace Church, Merchantville, N. J.; the Rev. Maxwell S. Whittington, St. Barnabas' Church, Jenkinsville, S. C.

Acting Chaplain, Line-Officer

By the REV. SIGFRID W. SUNDIN

★ Wounded in Africa in the performance of his duties as acting-chaplain during the Tunisian campaign the Rev. Rudolph O. Liesenger of the diocese of Western New York has been awarded the citation of the Purple Heart. This statement is only the culmination of a long struggle toward an ideal.

It began 14 years ago when he decided that his life work was to be that of a priest of the Church. Accordingly he at-

tended college in Buffalo, N. Y., matriculated at General Theological Seminary, and graduated from Berkeley Divinity School in 1941 to which he transferred for his last semester.

During the course of his education he joined the Reserve Officers Training Corps which course he finished with the rank of 2d Lieutenant. He was then placed on the reserve list. During his last year at the Seminary he was called to active duty, but was deferred to finish his education, in order to become a chaplain in the Army.

He was ordained deacon at All Saints' Church, Buffalo, on February 1, 1942, by Bishop Davis assisted by Captain John Sagar, rector of the parish, and the Rev. Sigfrid W. Sundin, priest-in-charge of the parish during the rector's service in the Army. He was assigned as assistant to the priest-in-charge as of February 1st, but was ordered to active duty as an officer in the line on March 1st.

Within three months he was in England and stationed just outside London. He made the acquaintance of the Dean of St. Paul's Cathedral, London, and assisted him from time to time in the administration of the Holy Communion. Through the Dean he was introduced to the Lord Bishop of London who agreed to ordain him a priest in the Cathedral as soon as the necessary consents could be obtained from his home diocese. During the summer of 1942 there followed correspondence between the two Bishops but because of the delays in the delivery of mail, Lieutenant Liesenger had departed from England and nobody but the military authorities knew where he was and that was a military secret.

The next he was heard from he had participated in the capture of Oran as a line officer. While in Africa his situation as a clergyman serving in the line came to the attention of the colonel of his regiment through the regular chaplain. He was immediately appointed acting chaplain of his battalion and the Colonel, an Episcopalian, started procedure to have him ordained priest and transferred to the Chaplain's Corps.

Arrangements were made this spring to have him ordained by the Bishop of Gibraltar, who was then at Casa Blanca. Before the final arrangements could be made, the Bishop had to return to Gibraltar for the Easter (1943) services. Again attainment of his goal was frustrated, but nothing daunted, arrangements for ordination at Gibraltar were discussed but before they could be put into operation he was wounded in the legs and thigh in the Tunisian action. He was laid up for several weeks unable to perform active duty.

The latest word from him just received (June 3, 1943) is that he has undergone an operation to remove some of the shrapnel from his legs and that he will soon be invalided home for convalescence.

As an added burden he had to bear, his mother died while he was in the midst of the fighting, so that he had no word of it until several weeks after she was buried.

His story is one of many like it of heroism and trust under the devastating experience of total war.

Mothers of Fighting Men

By the Rev. BERNARD IDDIGS BELL, D.D.

IN Auburn, a small city in central New York, two Christian women, Mrs. J. R. Wait and Mrs. E. Donaldson Clapp, decided that mothers of Auburn men now in the armed services had spiritual bonds with one another which needed visible expression, and that such women could be of great help to one another in bearing inevitable anxieties. The result was a purely local and uncopyrighted group called *Mothers of Fighting Men*. These two ladies got in touch with every soldier's mother in the town and set up a clubroom where such mothers could drop in, meet one another, a place to bring problems about which advice might be needed, a spot to have a friendly chat and a cup of tea.

Each mother who joins is given a simple badge to wear if she wishes, and most of them do. Each son's name is put on a star on the club board—a blue one for a son in service but still in America, a white one when the boy goes overseas, a red one if he is reported wounded or missing, a gold one if he dies. Their pictures are hung on the clubroom walls. Letters from those overseas are shared. Help, sometimes material but usually in the way of sympathetic understanding, is always available for mothers in moments of anxiety, trouble and grief. Full and up-to-the-minute statistics are recorded about each soldier. Sometimes a letter from someone other than the mother, written with the mother's knowledge, helps clear up difficulties. On her son's birthday, each mother is sent some flowers (as from the absent son), and a card is sent to the son. Books about the various fields of combat are available for examination. There are no dues, no obligations save those of friendship, no program except to do anything that seems helpful. It has been a great success.

It has occurred to these two ladies that the same technique might profitably be

used for parochial groups of mothers (and maybe also wives) of fighting men. All the things which they are doing might be done as well or better so, and other and religious elements might be added which are not possible when the mothers are of varying churches. For instance, each soldier might be remembered at the Holy Communion on his birthday (and at other times dear to the family) and parents come to meet the absent one at the altar, in Christ. Special services of intercession could be arranged for missing or wounded men, and requiems at once for each dead soldier, in all of which the associated women could share. The mothers jointly, together with the rector, could send cheerful letters monthly or oftener, to each and every son. The exact whereabouts of each soldier would be made easily available for the clergy and for friends. Such activities, added to the more general ones, would make for reality in the parish attitudes to the war and draw nearer together the absent ones and those who at home are in anxiety about them.

The ladies who started the work in Auburn further advise that for major effectiveness such a group should be handled not by the clergy but by one or two women who make it their war work, preferably women who are neither sentimental nor too professionally pious, best of all women who themselves are mothers (or wives) of fighting men and users of the sacraments.

Such spiritual comradeship in terms of a common need ought to be useful, these ladies believe. So did I, when I ran across their admirable work. So have several of the clergy to whom I have spoken of it, who have already started similar groups in their parishes. My only question about it is, "Why leave the fathers out?" Those who want further information may write to Mrs. E. Donaldson Clapp, South Street, Auburn, N. Y.

The Besetting Sin of the Clergy

By the Rev. William G. Peck, S.T.D.

I WAS yesterday leaving the town apartment of a well-known Anglican layman, where an informed meeting had been taking place. In the lobby I saw an Oxford professor diligently sorting over the top-coats of the guests, no doubt with the scrupulously honest intention of finding his own. Our host, famous for his wit, came out to us. "That's right, Professor," he said. "Find a really good coat. There are several very nice ones here." Of course, we laughed. But on my way home that wretched conscience of mine began to gnaw like a bad tooth. The affair of my friend, the Rev. Aloysius Applegood came back to me.

I do not know how much foundation there is for the joke about the disappearance of umbrellas and the unagreed exchange of hats. If these things are deliberately done, they must surely be done by laymen. I cannot believe that clergymen, as a class, are umbrella-snatchers; and those who wear clerical headgear would hesitate to exchange it, however shabby, for some lay creation, however attractive. But none of us is without sin. Perhaps, if the truth were known, not many of us would appear 100% honest, if all the small details of life were counted.

And the clergy have their besetting sin. Books! I know a priest who is a great scholar, and has a fine library. For years he has generously allowed his fellow clergy to borrow from his shelves; but I have heard him sometimes grimly declaring that half the clerical libraries in that part of England consist largely of his books—borrowed, and never returned. My own experience, on a somewhat smaller scale, is not dissimilar. But I mentioned my friend, the Rev. Aloysius Applegood late of this city. He has recently betaken himself to a country parish, 200 miles away, and I had hoped that the pangs of conscience would be assuaged by time and space. But my host of yesterday, by his facetious remark to the professor, stirred the painful memories.

Let me, however, explain one thing. There are none of Aloysius' books on my shelves. I never borrowed a book from him. He has never possessed any of his own worth borrowing. It was Aloysius who was always borrowing my books; and he never returned a single volume. Yet it is I who have the troubled conscience, and Aloysius who goes about like a song of innocence. I do not, of course, know what he tells his confessor, but I will hazard a guess that he says nothing about books. He is one of those people who think that to return a borrowed book is not an act of ordinary morality but a work of supererogation such as only a few very exalted saints could ever hope to perform. There are, it seems to me, many clergymen who share his view.

GUILTY CONSCIENCE

My reader will no doubt wonder, then, how it comes to pass that I, the wronged

and aggrieved party, have a bad conscience. He may understand Aloysius and his care-free soul, unaware of guilt. But he is puzzled at consciousness of guilt in me. I must tell the story.

Aloysius was never what I would call a reading man. He heard people talking about books. He knew that priests ought to read books. He liked to persuade himself that he did read books. But he was never more than a dabbler. However, when he strolled into my study, as he frequently did, and borrowed this volume and that, I always submitted tamely. When I went into his study, I saw my books lying about in disorder, and occasionally I asked him if he had finished with them. But he always made out that he had another chapter to read of this, or wanted to make some notes on that; and in any case, he would bring them all back very soon. He never did.

At length the day came when Aloysius rashly promised to read a paper to the clerical society which his membership adorns. I learned, rather to my surprise, that the subject was to be *The Teaching of Nicolas Berdyaev*. It was, however, no surprise whatever to me that before long Aloysius appeared, asking my advice as to the books he should read in preparation for his task. I pointed to my collection of Berdyaev, several volumes standing in silent dignity. He grabbed them all, asked me for paper and string, made a large,

untidy parcel, thanked me warmly and left. But not before I had mustered courage to say a stern word to him, and to demand the return of those books within a fortnight.

The fortnight passed. Months passed. I never heard what Aloysius made of Berdyaev before his brethren of the clerical society, but I was growing perturbed about my books, and it was at this time that I fell into grievous temptation. It chanced, one day, that I had promised to collect a large, empty suitcase, belonging to my wife, which she had loaned to a friend of hers. This lady lived not far from Aloysius. And, that very morning, I had heard that Aloysius was going to a new parish, far away in the country. As I came home, carrying the suitcase, I passed Aloysius' house, and it occurred to me that I ought to call upon him, to say how sorry I was that we were to lose him. I rang his door-bell. His housekeeper (for he is unmarried) told me that he was out, but she readily agreed that I should go into his study and write a note.

TEMPTATION

This I did. And then I sat, a moment, looking idly around, thinking of Aloysius' good qualities, and hoping he would be appreciated by his new parishioners. Suddenly I saw books which I knew were mine. I saw my volumes of Berdyaev. And the devil tempted me. I opened the capacious suitcase, and, scouring the study, piled my long lost volumes into it. I stole cautiously to the front door, called a farewell to the housekeeper, and struggled home.

I wondered what Aloysius would say, when he found the books had gone. And, will you believe it, when he came to say "goodbye" to me, he said at the moment of parting, "Oh, by the way, old man, there are all those books of yours. I'm afraid I must have packed them with my own; but I'll send them to you after I've unpacked at the other end."

"Thanks!" I murmured weakly. "That will be quite all right."

Did he guess? I doubt it. I let him go away believing that he still had my books. He must now have unpacked, weeks ago. Long since he has thrust his books into some kind of disorder upon his shelves, upon floor, table, and window ledges. But in his secret heart, I am sure that he still believes that mine are among them. And possibly he hopes that at some remote time a miracle will happen and he will be inspired to send them back to me. I have deceived Aloysius. I am guilty. But I think I shall write him a nice, long, friendly letter soon; and I shall add a post-script asking him when he is going to return those books.

At the moment I have promised to lend Clifford Morehouse's *Wartime Pilgrimage* to six different people, and three of them are clergymen. I consider it improbable that the volume will find an ultimate resting place in my library.

LARGESSE

I NEVER earned a sunset,

Nor merited the moon,

The stars are mine for asking,

And the golden flood of noon;

The winds flow through my fingers,

The four seas bear me up,

The mountains are my foothold,

The sky my pilgrim cup

O largesse undeserving,

O beauty beyond praise,

Let adoration be return

For daily charities.

VIRGINIA E. HUNTINGTON.

A Chief Pastor for Chaplains

AN important problem demanding the attention of General Convention is that of the Church's work among the armed forces of the nation. How many Churchmen there are in the army and navy, it is hard to estimate; but if they retain their normal ratio to population, the expansion of the services to some nine millions as contemplated by the end of the year will mean many thousand members of the Episcopal Church receiving their primary ministrations from army and navy chaplains. Add to this the members of the families of many of them stationed in this country, and you have a very sizable proportion of the Church's membership, scattered far and wide, lifted out of their normal routine and living far from their peace-time homes.

To serve these, the Church has over 400 priests serving as chaplains in the army and navy. These are devoted and, for the most part, exceptionally able men, many of whom have made a genuine sacrifice to serve as chaplains. They deserve every bit of help and support the Church can give them.

Our Army and Navy Commission, under the able chairmanship of the Bishop of Massachusetts, has done and is doing a great deal to assist the chaplains in their work. The Commission supervises in general the appointment of chaplains from our Church. It provides portable altars and other equipment, and assists chaplains with varying amounts for their discretionary use. It has distributed some 100,000 war crosses to Churchmen in service, together with nearly 200,000 copies of a good Prayer Book for Soldiers and Sailors and a tremendous number of pieces of Forward Movement literature. Our columns have frequently recorded other valuable ways in which the Commission has rendered distinctive services to chaplains and lay Churchmen in the armed forces.

Bishop Sherrill, too, has done as much as a busy diocesan bishop could to give pastoral oversight to the chaplains—though each remains canonically connected with the diocese from which he was appointed. The Commission is justly proud of the fact that its episcopal chairman takes time to come to know the men who go through the army chaplains' school at Harvard. Unfortunately this personal contact does not reach navy chaplains, whose training school has lately been transferred from Norfolk to Williamsburg, Va.

What is being done is highly commendable; and we have, in fact, frequently commended it in high terms. But we believe the time has come when something more needs to be done, and the problem is one that only General Convention, and especially the House of Bishops, can properly meet.

The fact of the matter is that the work has grown too large to be handled as a part-time job of a busy diocesan bishop and a commission of prominent but overworked clerical and lay Churchmen. The members of the Commission are all admirable and capable persons, busy in many useful ways both within the Church and in patriotic enterprises. It seems probable to us, however, that in the very prominence and busyness of those members lies a part of the trouble.

The army and navy chaplains constitute a larger number of the clergy than is on duty in the greatest diocese of the American Church. They are engaged in a hazardous, highly technical, tremendously difficult ministry, one involving many new and complicated problems; and yet their coördination into the

chaplains' corps and their effectiveness as priests of our communion are supervised by a part-time commission whose chairman is a much over-worked metropolitan bishop, and whose executive secretary, the much beloved and able ex-dean of a theological college, is well beyond the Church's retirement age for active service. That such a set-up is inadequate is not surprising, now that being a chaplain has developed from the amateur affair it was in the First World War into a deadly serious and professional business, and one which will almost certainly last for several years.

Moreover, these chaplains need something more than the material assistance of a commission, valuable though that is. They need the personal oversight of a bishop, who can be to them a genuine father in God. Their home bishops are generally far away, and have little knowledge of the specialized work of the chaplaincy. They need a bishop of their own; one who is or has been a chaplain himself, and whose full time is devoted to the same kind of ministry as their own. They need a bishop to speak for them to the Church, and to the War and Navy Departments; to visit their chapels and confirm their candidates; to counsel with them in their many new and press-

Today's Gospel

Second Sunday after Trinity

"COME for all things are now ready." The great supper suggests the joy of sharing in God's service, a reward to those who work with and for God. Time after time we are bidden to this Feast which our Lord has prepared for us, this Holy Communion, instituted as a pledge of His love. He has made all things ready for us; He has made the way by which we may come to Him and by which He comes to us. Let us never be of those who make excuses but rather let us study to understand better the full meaning of this wonderful Feast that we may perceive more and more the fruits of that Redemption which has been wrought; and be eager to come whenever we are bidden to the Lord's Supper. As we make our Communion let us pray for greater love to our Lord in this great Sacrament.

Independence Day

ON THIS Independence Day that finds us engaged in a bitter war the Gospel reminds us of our Lord's teaching "Love your enemies." This comes to us as a hard saying, one that we cannot ignore but must do our best to obey. What is our best? What, as children of our heavenly Father, is the best we can do for His German and Japanese children? Let us, in humility, try to think what God wants for them. As we ask, does not the answer come: Their repentance and their salvation? Pray for the working of God's eternal justice, which can never be separated from His perfect love. Pray for our enemies, that they may be healed of their blindness and brought into the clear light and knowledge of God. As on this day we thank God for our liberties let us pray that the knowledge and blessings of them may be extended to all peoples.

ing problems. No commission can do these things; they require a devoted and consecrated bishop, knowing the problems of his clergy and devoting his full time to the needs of his people.

MANY letters reach us (and disconcerting those letters frequently are) which make it plain beyond dispute that what the chaplains need and desire, most and at once, is someone in the Church to whom they can appeal with hope both of prompt direction and also of adequate protection of their rights as Episcopal clergymen. That, to be frank, they plainly and vocally lack; and their longing for it is pressing, sometimes in the Army, more frequently and seriously in the Navy.

Their lot is not an easy one, particularly where, as is often the case, they are "Junior Protestant Chaplains" acting under a chief who is not an Episcopalian. One wishes one might cite at length the many stories we receive; but they are not for quotation in a public paper. Such cases demand official and direct communication with the government by a Church agency powerful enough to make itself heard.

Again and again such "Junior Chaplains" are deprived of the chance to celebrate the Sacrament on Sundays and Holy Days. It seems to their superiors unnecessary and divisive to have "services for Episcopalians." We know of one case where in a camp of 70,000 there is only one Communion Service a Sunday, at 6:30 in the morning, although there are three junior chaplains on duty who are of our Church. At another place, advertisement of our Communion is permitted by the Baptist head chaplain only as "General Protestant Communion," with no mention of what sort of parson is celebrating; and in that place on one Sunday, our priest was shunted off to a non-religious piece of work and a Methodist detailed to take the service for our men, with no announcement of who or what he was; and he used the Book of Common Prayer. In yet another cantonment, one of our priests was ordered on Christmas Eve by his head chaplain, a Presbyterian, to assist a Methodist chaplain at a midnight celebration of "Protestant Communion" and to administer the chalice, and was threatened that if he did not do it he would be recommended for "ineptitude discharge," a thing rarely given to other than constitutional psychopaths. In another instance, a quiet young Episcopal chaplain was told by his chief, a Disciple, that if he insisted on celebrating a special Communion "for Episcopalians," the said chief had influence with Bishop Sherrill and would see that his own Church recommended his discharge. So the cases go on, and frequently our correspondents echo the words of one of them, in peacetime the rector of one of our best-known eastern parishes, who wrote his best friend, "If I had known how helpless an Episcopalian is as a chaplain, how little he can minister to his own kind and how little his conscientious scruples are respected, nothing could have induced me to leave my flock at home."

The Navy law on all this is specific: Section (10) of Regulation No. 1245 provides that every chaplain shall "conduct worship according to the manner and forms of his own Church." In the Army it is the same. But regulations or no regulations, our priests again and again are forced, unnecessarily and sometimes spitefully, to do other than their ordination vows bind them to do.

It is unjust to ask the individual chaplain to battle privately for his rights. It is unnecessary, too. There should be, we think, a bishop who, appointed by the House of Bishops, will get leave of absence for the duration from his diocese and be

made "Bishop in charge of Episcopal Chaplains." He should be in residence in Washington, because he needs to cooperate there with the Federal Council's war office and with the Roman Catholic Bishop in charge of Chaplains, as well as to be handy to the War and Navy Departments. It is a full time job. Possibly Bishop Sherrill would be willing to serve. If not, some other experienced bishop should, and the House of Bishops would be justified in drafting one for this important work, or in choosing one of our present chaplains to be consecrated for the purpose. If a special canon is needed to authorize such a bishop, now is the time to prepare it.

The Bishop in charge of Episcopal Chaplains could do many things which the present Commission cannot possibly find time to do. He could arrange for the appointment of able men, physically disqualified for military service, as civilian chaplains at places within the United States where there is no priest of the Church, and persuade the military authorities to permit them to minister to our men. He could travel about the country—and perhaps overseas as well—administering Confirmation and personally interviewing chaplains and laypeople. His jurisdiction would contain more Churchpeople than in any but one or two of the largest dioceses—Churchpeople who in the present state of affairs are almost completely cut off from normal Church life. It is not only the chaplains who are inadequately cared for under the present arrangement. The situation is such as to drive loyal laymen to give up all hope of receiving the ministrations of their own Church.

Bishop Sherrill, Dr. Washburn, and the other members of the Army and Navy Commission are doing a fine job. They have needed, and have used well, every cent that has been donated to their work. With more money, they would be able to do even more. But money is not the only thing that is needed. The commission is carrying on its work under severe administrative limitations, with antiquated machinery left over from a completely different war—a war, by the way, in which a bishop of the Episcopal Church, Dr. Brent, was Chief of Army Chaplains, which did help. We are sure that the members of the Army and Navy Commission will be the first to testify that the size of our present military establishment requires a more compact and integrated set-up, under the full time charge of a bishop.

FOR MY STUDENTS

Naval Training School, Indiana University
1943

MATTHEW, Mark, Luke, and John,
Guard the ships they sail upon.

Guard Contini, Pratt, McPherson,
Hammett, Archer, Seipp, and Larson.

Brave Saint Michael, pray you keep
Angels hovering o'er the deep.

Keep Krazinski, Hart, O'Connell,
Cohen, Sowa, Craig, and Schemmel.

Mother Mary, hold in sight
Sailors standing watch at night.

See Spirakus, Wood, DeHaven,
Mather, Brooks, and Oberhausen.

Jesus, fisher, sailor too,
Be a member of each crew.

HOWARD A. WILSON.

Jesus and The Peace Table.

It is beginning to filter through to us American folk, from the records of the not too distant past, that certain of our legislators, serving in halls of more than ordinary prominence, were so petty, so narrow-minded, so political-minded, aye, and so basically ignorant in matters so important, that had they handled them with the merest common-sense, our homes by the thousands,—aye and many homes abroad, need not be paying the sad price they are paying today.

Those who are the "water-over-the-dam" sort will speak up here and say "Why bring that up NOW?" For a clear-cut and definite reason, that's why. And the reason is, that there is to be a peace negotiated, we hope, in the not too distant future. So far, nationally speaking, NOT ONE clear, definite plan has been set forth toward that end,—but what really FRIGHTENS us, is the fear that, unless we people of The Church get very and promptly busy, the same crew of alleged statesmen will be in the saddle at the peace table,—God will be left out in the ante-room (if, indeed, He is allowed to get even that far),—and with the same petty-mindedness (or no-mindedness at all) we will again have foisted upon us an unthinkable peace, which will be merely the prelude to another, and probably the final war of the world's history,—for mankind can't take much more.

How interested are YOU in all this, —as Christians,—as parents whose sons are paying for a lot of colossal stupidity,—as Churchmen who should be determined that our Lord and His ideals are the only, only workable ones for any durable peace? Well, what next? In October, we have one of our General Conventions, and it would not be at all dismaying if the more or less cut-and-dried agenda for that gathering were rudely upset, to demand that they go very strongly, determinedly, forcefully, on record in not asking, but DEMANDING, that when our country selects its Commissioners to The Peace Conference, God's Holy Church shall be represented there AS SUCH, and not by indirection.

Methinks that some such forceful action at Cleveland is a heap more important than the spectacle of ONE GROUP within our Church trying to put over a merger stunt with merely ONE SECTION of another denomination. We are personally quite sure that there is little they can do at Cleveland more important than putting more of Jesus Christ in Washington, and all that Washington does, tries to do, or doesn't even ever get done. If you don't know what to do about it at this particular point in the matter, we'll tell you.

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FOREIGN

ENGLAND

Church Assembly

A resolution requesting the Archbishops of Canterbury and York to appoint a commission to make a complete survey of the problem of modern evangelism highlighted sessions of the Anglican Church Assembly meeting in London. The resolution stressed the "spiritual needs and prevailing intellectual outlook of the non-worshipping members of the community" and urged that the commission suggest methods by which such needs "can most effectively be met."

Also a topic of major interest was the report submitted by the Council for Religious Education, which revealed uneasiness in some quarters over features of the education bill now under consideration by the government.

Strongly favoring the setting up of the proposed commission on evangelism, the Bishop of Chelmsford, the Rt. Rev. Henry Wilson, said that it was estimated that 10% of the population was sincerely attached to the Christian religion, 30% kindly disposed, 50% totally indifferent, and the remaining 10% opposed to it.

The Bishop pointed out that the problem was not one that confronted the British nation alone, declaring that the decay of faith was "a worldwide phenomenon, which has been slowly and steadily taking shape over a long period."

In the report on the forthcoming education bill, it was shown that in some circles fear was felt that small Church schools passing under the control of local education authorities would have no Church representatives on their staffs.

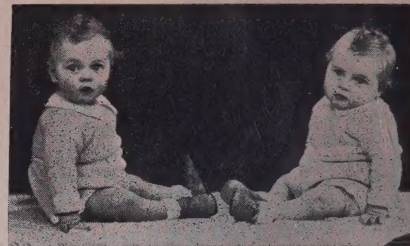
On the assumption that the bill would thus affect schools unable to raise 50% of the rebuilding cost, the Bishop of Chichester, the Rt. Rev. G. K. A. Bell, urged the Assembly to recommend that the government give a guarantee that at least one Church teacher would be appointed in each school.

After a heated debate, during which the Bishop of Oxford, the Rt. Rev. Kenneth E. Kirk, declared that "we may be on the verge of a major clash between Church and State on this issue," Sir Robert Martin, chairman of the Council for Religious Education, deprecated any definite recommendation by the Assembly at this stage, advising a delay until the provisions of the education bill are published.

Women To Be Trained For Church Work With Armed Forces

A concise report on the status of women in the work of the Church in the British armed forces has been issued by the Central Council for Women's Church Work. The report is prefaced by the statement that the Ministry of Labor has agreed that up to 230 Anglican and Free Churchwomen between the ages of 24 and 31 in England, Scotland, and Wales, may be accepted during the next year, "if their

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suitability for training in wartime has been satisfactorily demonstrated."

Referring to the work among women in the forces, the council observes: "In March the War Office accepted a scheme drawn up by the Church's Committee for Work Among Women in H. M. Forces for the appointment of 12 women workers as chaplains' assistants to camps and training depots, and in June the Archbishop of Canterbury commissioned eight Anglicans and three Free Churchwomen for this work. The committee receives a grant from the Treasury for the salaries of these women workers. From its own resources, contributed from the funds of the Anglican and Free Churches and by private subscription, it pays for 20 organizers. These organizers work in larger areas with chaplains and members of the three women's services, and help to link them up with the Christian community in the dioceses."

Allied Bombings

The Archbishop of York, the Most Rev. Cyril Forster Garbett, has approved the bombing policy of the Allies.

Replying to letters asking him to protest against the bombing of German and Italian cities, Dr. Garbett said:

"Bombing will shorten the war and may save thousands of lives. A suspension would condemn many more Allied soldiers to death and postpone the hour of liberation which alone will save from massacre and torture those under Nazi power.

"The Allies never bombed with the deliberate intention of striking terror into civilian populations as did the Germans at Rotterdam, Belgrade, and other cities."

GERMANY

Martin Niemoller Starts Seventh Year in Prison

Pastor Martin Niemoller, German Confessional church leader, began his seventh year of imprisonment on July 1st, with no hope of being released under present conditions.

The Berlin pastor is still being confined at the Dachau concentration camp. His health is good and his confidence and faith remain unbroken, latest reports state.

HAITI

Mounted Diaconate

Bishop Carson of Haiti is putting his newly-ordained deacons on horseback. Five young men will use this method of travel, especially suitable, the Bishop believes, for rural work in Haiti. Each of the five will have a horse. Money enough to provide one was given by the Greer School, Hope Farm, N. Y.; and with the comment, "So far as Haiti goes, I am in favor of a mounted diaconate," the Rev. Dr. James Thayer Addison, vice-president of the National Council, contributed from his departmental fund enough for four more horses.

FROM A JAPANESE PRISON

SAMUEL HEASLETT, D.D.

Formerly Bishop of South Tokyo

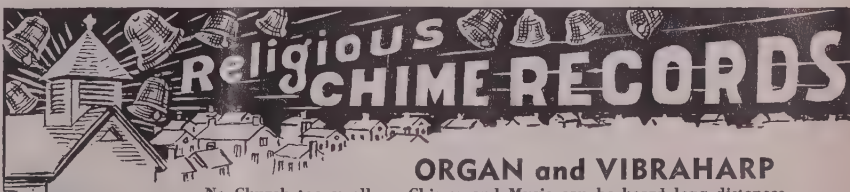
In this new book, Bishop Heaslett, Presiding Bishop of the Nippon Seikokwai from 1933 to 1940, tells the story of his imprisonment in Japan from the day war was declared between Japan and the United States and Great Britain, up to the time of his repatriation on July 30, 1942. A story interesting from the standpoint of Japanese treatment of their prisoners; but of still more interest and importance is the author's record of a spiritual experience from which many will draw new courage and renewed faith.

Thrilling are the related experiences of mere existence in a small, confined police station cell, with four Japanese convicts as cellmates; solitary confinement in a large Yokohama suburb prison; life in Tokyo after being released from prison; and the greatest experience of all, the spiritual help that came to Bishop Heaslett in an unexpected way, but effective beyond belief. A book for all Christians to read if they are to fully understand the terms—justice, a true peace, and Christian love.

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DIOCESAN

NEW YORK

New Social Service Secretary For Diocese

The Rev. Kenneth Walker Mann has been elected executive secretary of the Social Service Commission of the diocese of New York, effective July 1st. Fr. Mann, who has been the missionary for St. Stephen's, Pearl River, and All Saints', Valley Cottage, both in the diocese of New York, succeeds the Rev. Dr. Floyd Van Keuren, who resigned in the spring, after 12 years of service. Fr. Mann has been a member of the Commission for several years.

The office of the Commission is now at 416 Lafayette Street, New York 3, N. Y. Fr. Mann will be in charge there. The work of the Commission for the armed forces has, however, been transferred to Bishop Gilbert, Suffragan of New York, and will be conducted from his office in Old Synod House, Cathedral Heights, New York 25, N. Y. Bishop Gilbert was executive secretary of the Commission before his elevation to the episcopate, holding that position from 1920 to 1930.

TEXAS

Confirmation Class

The largest Confirmation class in Texas thus far this year was presented May 30th by the Rev. J. Lawrence Plumley at St. Mark's Church, West University Place, Houston, Tex. This parish, only three years old, had 61 candidates in the class, which is more than 10% of its total communicant strength.

CHICAGO

Rare Edition


A monumental edition of the work of St. John Chrysostom, published by Eton College in 1613, has just been acquired by St. Chrysostom's Church, 1424 North Dearborn Parkway, Chicago, to form the nucleus of a collection of rare books for the parish library.

The eight volumes, written in Greek and printed in Silver Letter Greek type, were the great labor of Sir Henry Savile, good friend of the Earl of Essex, warden of Merton College and later provost of Eton.

Sir Henry gathered manuscripts from all over Europe, used the good offices of ambassadors and statesmen to get in every possible variant of reading and assembled at Eton College a staff of scholars to turn out what was the most pretentious work of scholarship yet undertaken in England.

The work was three years in the press; the first volume being issued in 1610 and the last in 1613, just two years after the publication of the King James version of the Bible. The printing was done by John Norton, the King's printer, and a range of buildings on the west side of the stable

My Attendance at Summer Services



SUNDAY....	1st	2nd	3rd	4th	5th
JUNE					
JULY					
AUGUST					
SEPT.					

NAME _____
CLASS _____

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THE SISTER SUPERIOR

DIOCESAN

yard in Eton College was used as a workshop.

Stanley Pargellis, librarian of the Newberry Library, and a member of St. Chrysostom's parish, writes:

"The story is told that Savile worked himself so ill over the editing that his wife threatened that if 'Harry dies I'll have the Chrysostom burned' but changed her mind when it was pointed out to her that Chrysostom was the sweetest of preachers since the apostles."

LIVING CHURCH RELIEF FUND

[Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 744 North Fourth Street, Milwaukee 3, Wis., with notation as to the purpose for which they are intended.]

Living Church Nursery Shelter

Previously acknowledged	\$437.19
In Memoriam Ruth Mary Jenkins	10.00
Elsie M. Brennan	5.00
Mrs. S. Naudain Duer	2.50

\$454.69

Altar for Japanese Internment Camp

Previously acknowledged	\$ 95.56
Mrs. S. Naudain Duer	2.50

\$ 98.06

DEATHS

"Rest eternal grant unto them, O Lord,
and let light perpetual shine upon them."

Royal H. Balcom, Priest

The Rev. Dr. Royal Hunt Balcom, rector of Trinity Church, Santa Barbara, Calif., died at his home on June 19th after an illness of nearly 11 months.

Dr. Balcom was born in 1880 at Norwalk, Ohio; was graduated from Kenyon College in 1903 and received from the same institution in 1927 the degree of Doctor of Divinity. His father, the Rev. Royal Blake Balcom, served as a priest of the Church in Ohio and Michigan. Dr. Balcom was made deacon in 1906 and priest in 1907 by Bishop Lines while serving as curate at St. Peter's Church, Morristown, N. J. From 1907 to 1914 he was rector of St. Barnabas in Irvington, N. Y. For the next 13 years his work was carried on in Wyoming under the late Bishop Thomas, first in work for the Indians and later as archdeacon of the diocese. In 1927 he went to California to superintend the establishment of the Vooris School for Boys at San Dimas. After this he was for four years general missionary of the diocese of Los Angeles. He became rector of Trinity Church in September, 1932. Dr. Balcom was married in 1912 to Miss Carrie Cottle who survives him, as do three daughters.

Charles F. Blaisdell, Priest

The Rev. Dr. Charles Franklin Blaisdell, rector emeritus of Calvary Church, Memphis, Tenn., died June 24th at his home in Memphis, aged 68 years. Since

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Write the Church School Editor of THE LIVING CHURCH, 744 North Fourth Street, Milwaukee, Wisconsin.

CLASSIFIED

ANNOUNCEMENTS

Died

BURKE—Died at Norwich, Conn., June 21, 1943, Mrs. Thomas Leonard Burke, born Mary Amelia Many, the daughter of the late Lewis Many, one time vestryman of Trinity Episcopal Church, New York City, and cousin of the late Bishop Hobart Brown, Fond du Lac, Wisconsin. Surviving are Mrs. Burke's brother, Sidney Gervin Many, of Chicago, five children and three grandchildren. Interment: Maplewood Cemetery, Norwich, Conn.

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SHRINE MONT—See ad in Display Section.

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FOLDING CHAIRS. Brand-new steel folding chairs. Full upholstered seat and form-fitting back. Rubber feet. Send for sample. Redington Co., Dept. 77, Scranton, Pa.

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LIBRARIES

LIBRARY of St. Bede, 175 E. 71st Street, New York City. Closed for the summer after June 18, reopening October 4.

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PURE IRISH LINEN AVAILABLE. Fortunate in receiving shipments of fine quality sheer, cambric and Altar linen, we offer these now at prices of March 1942. Act promptly to secure what you need. Samples on request. Mary Fawcett Co., Box 607, Bay Head, N. J.

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RATES: (A) Altar Bread, Anniversaries, Appeals, Births, Boarding, Deaths, Church Furnishings, Linens and Vestments, Marriages, Meetings, Memorials, Personals, Positions Offered, Radio Broadcasts, Resolutions, Special Services, and all other solid copy classifications, excepting only Positions Wanted: 6 cts. a word for one insertion; 5 cts. a word an insertion for 3 to 12 consecutive insertions; and 4 cts. a word an insertion for 13 or more consecutive insertions. (B) Keyed advertisements, same rates as unkeyed advertisements, plus 25 cts. service charge on first insertion. (C) Positions wanted advertisements, 1 insertion, 4 cts. a word; 3 to 12 insertions, 3 cts. a word an insertion; and 13 or more insertions, 2 cts. a word an insertion. (D) Church Services, 25 cts. a count line (10 lines to the inch). (E) Minimum price for any insertion is \$1.00. (F) Copy for advertisements must be received by The Living Church at 744 North Fourth Street, Milwaukee 3, Wis., 12 days before publication date of issue it is designed for.

DEATHS

1937 he had been in failing health which compelled his retirement in 1939.

Dr. Blaisdell was born in Cincinnati, and educated at the University of Cincinnati, the University of Missouri, and the General Theological Seminary. Ordained deacon in 1902 and priest in 1903 by Bishop Tuttle of Missouri, he was successively rector of the Holy Communion, St. Louis; Trinity, Redlands, Cal.; St. Philip the Apostle, St. Louis; and St. John's, Helena, Ark., before coming to Memphis in 1920. The University of the South conferred on him the honorary degree of Doctor of Divinity in 1922.

He served the diocese of Tennessee as deputy to General Convention in 1928, 1931, and 1937; as a member of the standing committee; as chairman of the board of examining chaplains and the committee on canons; and as member of the Bishop and Council, where he was at different times chairman of the departments of missions, education, and social service.

He was married in 1902 to Miss Agnes Chapman, who survives him, with one son, Brooks Blaisdell, a deputy Federal Court clerk in Memphis. The burial office was said in Calvary Church on June 26th by the Rev. Dr. Theodore N. Barth. Interment was in Forest Hill cemetery, Memphis.

Henry Quimby, Priest

The Rev. Henry Quimby, rector emeritus of St. John's Church, Lowell, Mass., died at his home, 49 Kenyon Street, Hartford, Conn., June 21st. He had been in poor health for several years.

He was born in Brooklyn, N. Y., August 5, 1871. He graduated from St. Stephen's College in 1894 and from the General Theological Seminary in 1897, and was ordained by Bishop Littlejohn in 1897. He was first assistant at St. George's, Flushing, L. I., and founded the mission at Morris Park, L. I., in 1897. He later became rector of the Church of the Nativity, Cincinnati, Ohio, and in 1905 went to Trinity Church, Wethersfield, Conn. He was in California seven years where he was priest-in-charge of Trinity Church, Escondido, and later of St. Luke's, Monrovia, and All Saints', Duarte, and while there he founded the mission at Glendora. In 1914 he became rector of St. Paul's, Gardner, Mass., where he remained until 1921. His last parish was St. John's, Lowell, Mass., where he remained 18 years, retiring in 1939.

He received the Master's degree from Boston University.

He leaves his widow, Edith Drake Quimby, and two sisters, Mrs. George Purvis and Miss Estelle Quimby, both of Brooklyn.

Frederic W. Rolls

According to word received through the International Red Cross, Frederic William Rolls, older son of the Rev. Mr. and Mrs. E. Leslie Rolls, of Twin Falls, Idaho, died as a prisoner of war in the Philippine Islands some time in June. He had enlisted in the Air Service in October,

1941, and within a few weeks was in the Islands; at the time of his capture he was serving as crew chief in a Pursuit Squadron.

Frederic was born in Seattle, Wash., October 19, 1919. He graduated from the Twin Falls High School and later took vocational training in California. He was quite active in Young People's Fellowship circles in Idaho, and took a prominent part in the annual Summer Schools at Payette Lakes.

The Rev. E. Leslie Rolls is vicar of the Church of the Ascension, Twin Falls, and rural dean as well as secretary of the missionary district of Idaho. A Requiem Eucharist was said in the Church of the Ascension on St. John Baptist's Day, Bishop Rhea being the Celebrant, and the Rev. Norman Stockwell, of Gooding, assistant. At the same hour, a Requiem Eucharist was said in the Japanese Relocation Center at Hunt, Idaho, where Fr. Rolls has been a frequent visitor for services.

CLASSIFIED

POSITIONS OFFERED

CHURCH Home for Girls needs house-mother for cottage. Care of children, mending. Living and small salary. Address Sister-in-Charge, Bethany Home, Glendale, Ohio.

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STAFF of large City Mission requires Chaplain, chiefly for prison work, by September first. Age about 40; Churchmanship definitely moderate; pronounced interest in pastoral ministry; several years experience in normal parish work. Reply Box P-1763, The Living Church, Milwaukee, Wis.

POSITIONS WANTED

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YOUNG, unmarried priest, wants to move into Catholic parish. Reply Box M-1759, The Living Church, Milwaukee, Wis.

RETREATS

RETREATS at St. Martin's House, Bernardsville, N. J., for groups or individuals. For information apply to the Rev. T. A. Conover, Acting Warden.

RETREAT for friends and Associates of O.S.A., from noon August 7 through August 8, at Convent of St. Anne, Versailles, Ky. The Rev. McVeigh Harrison, O.H.C., Conductor.

Because of the uncertainties of wartime transportation, many periodicals will frequently be late arriving at destination. If your LIVING CHURCH does not reach you on time occasionally, please understand we are doing our best. The delay is caused by conditions arising after your copy has left Milwaukee.

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THE LIVING CHURCH

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Bexley Hall, Gambier, Ohio



GO TO CHURCH THIS SUMMER



"GO TO CHURCH IN SUMMER"

THIS is the slogan of the rectors of the great churches listed here—many of the largest and most important in our nation. "Go to Church in summer," they say, "just as you do in winter. Go to Church every week in the year!" And this summer particularly their advice will be heeded. The national emergency is restricting travel.

They urge you, then, to not fail in your church attendance. And if you are fortunate enough to be able to visit away from your home city, they remind you that in every one of these great churches the visitor is always welcome!

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Rev. George F. Bambach, Rector; Rev. Oscar C. Taylor, Asst.
Sun.: 8, 11, 7:30; Daily: 9:30 & 5 P.M.; Tues., Thurs., Holy Days: 10 A.M.

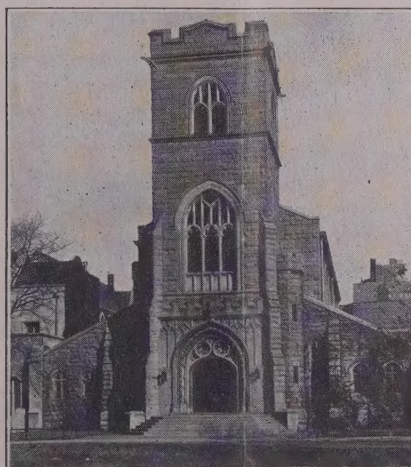
CENTRAL NEW YORK—Rt. Rev. Malcolm Endicott Peabody, D.D., Bishop
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Rev. Frederick Henstridge, Rector
Sun.: 8 & 11; Wed. & Holy Days: 9:30 A.M.
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CHICAGO—Rt. Rev. Wallace Edmonds Conkling, D.D., Bishop

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Rev. Edward S. White, Rev. Elmer J. Templeton
Sun.: 8 & 11 A.M.; Mon. & Fri. 9; other week days 7 A.M.



ST. PAUL'S CHURCH,
HYDE PARK, CHICAGO, ILL.

CHICAGO—Cont.

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Rev. H. Neville Tinker; Rev. Pierce Butler
Sun.: 8 & 11; Wed. and Saints Days: 10

COLORADO—Rt. Rev. Fred Ingley, D.D., Bishop
St. John's Cathedral, 14th & Clarkson, Denver
Very Rev. Paul Roberts, D.D., Dean; Rev. Harry Watts, B.D., Canon
Sun.: 7:30, 8:30, 9:30, 11 A.M.; 4:30 P.M. Weekdays: Wed. 7:15 A.M., Thurs. 10:30 A.M., Holy Days 10:30 A.M.

CONNECTICUT—Rt. Rev. Frederick Grandy Budlong, D.D., Bishop; Rt. Rev. Walter Henry Gray, D.D., Suffragan Bishop

Christ Church Cathedral, Main & Church Sts., Hartford

Very Rev. A. F. McKenny, Rev. S. W. Wallace, Rev. E. J. Cook, Rev. J. P. Coleman
Sun.: 8, 9:30, 10:05, 11 A.M., 8 P.M.; Weekdays: Mon., Fri., Sat. 8; Wed. 7; Tues. & Thurs. 9

St. James Church, Danbury, Conn.

Rev. Richard Millard
Sun.: 8 and 11 A.M.

DELAWARE—Rt. Rev. Arthur R. McKinstry, D.D., Bishop

St. Peter's Church, Lewes

Rev. Nelson Waite Rightmyer

Sun.: 9:30 A.M.

All Saints', Rehoboth Beach, 8, 11, and 8 P.M.

IOWA—Rt. Rev. Harry Sherman Longley, D.D., Bishop

St. Paul's Church, 9th & High Sts., Des Moines

Rev. John S. Cole, Priest-in-Charge
Sun.: 8 and 10:45 A.M.



GO TO CHURCH THIS SUMMER



(Continued from preceding page)

NEW YORK—Cont.

NEW YORK—Cont.

LONG ISLAND—Rt. Rev. James P. DeWolfe, D.D., Bishop; Rt. Rev. John Insley Blair Larned, D.D., Suffragan Bishop

All Saints' Church, 7th Ave. corner 7th St., Brooklyn
Rev. Nelson F. Parke
Sun.: 8 and 11 A.M.

LOS ANGELES—Rt. Rev. W. Bertrand Stevens, D.D., Bishop; Rt. Rev. Robert Burton Gooden, D.D., Suffragan Bishop

St. Paul's Cathedral, 615 So. Figueroa St., Los Angeles
Very Rev. F. Eric Bloy, D.D., Dean; Rev. Robert MacL. Key, Canon Precentor
Sun.: 8, 9 & 11 A.M. & 5 P.M. Weekdays: Tues. 9 A.M., Thurs. 10 A.M.

St. Augustine by the Sea & St. Ambrose Chapel, Santa Monica, Calif.
Rev. W. N. Pierson, Rev. D. J. Gallagher
Sun.: 7:45, 9:30 & 11 A.M., 4:30 & 7:30 P.M.; Weekdays: Daily 9:30 A.M.; Thurs., 7:45 A.M.

St. Paul's Church, 8th and C, San Diego, Calif.
Rev. C. Rankin Barnes, D.D., Rev. H. B. Lamer, Jr.
Sun.: 7:30 and 11 A.M.; 7:30 P.M. Fridays & Holy Days, 10 A.M.

LOUISIANA—Rt. Rev. John Long Jackson, D.D., Bishop
Christ Church Cathedral, St. Charles & Sixth Sts., New Orleans
Very Rev. Wm. H. Nes, D.D., D.C.L.
Sun.: 7:30, 9:15, 11 A.M. & 6:30 P.M. Weekdays: 7:15 A.M. & 5:45 P.M.

St. George's Church, 4600 St. Charles Ave., New Orleans
Rev. Alfred S. Christy, B.D.
Sun.: 7:30, 9:30, 11; Fri. & Saints' Days: 10

MAINE—Rt. Rev. Oliver Leland Loring, Bishop
Cathedral Church of St. Luke, Portland
Very Rev. P. M. Dawley, Ph.D.; Rev. R. W. Davis; Rev. G. M. Jones
Sun.: 8, 9:20, 10, 11 & 5; Weekdays: 7:30 & 5

MARYLAND—Rt. Rev. Edward T. Helfenstein, D.D., Bishop; Rt. Rev. Noble C. Powell, D.D., Bishop Coadjutor

St. David's, 4700 Roland Ave. at Oakdale Rd., Baltimore 10, Md.
Rev. R. T. Loring, Rev. A. E. Swift
Sun.: 8, 9:30, 11 A.M. & 5 P.M.; Tues. 6:30, Wed. & Fri. 7:30; Thurs. 10

Church of St. Michael and All Angels, St. Paul & 20th Sts., Baltimore
Rev. Don Frank Fenn, D.D.; Rev. H. G. Miller
Sun.: 7:30, 9:30 and 11 and daily

MASSACHUSETTS—Rt. Rev. Henry Knox Sherill, D.D., Bishop; Rt. Rev. Raymond Adams Heron, D.D., Suffragan Bishop

Christ Church, Cambridge
Rev. Gardiner M. Day, Rector
Sun.: 8 H.C.; 10 Children's Service; 11 M.P.; 8 E.P. Weekdays: Tues. 10, Thurs. 7:30, Saints Days 7:30 & 10

MICHIGAN—Rt. Rev. Frank W. Creighton, D.D., Bishop

Church of the Incarnation, 10331 Dexter Blvd., Detroit
Rev. Clark L. Attridge
Weekday Masses: Wed., 10:30; Fri., 7; Sun. Masses: 7, 9, & 11

MILWAUKEE—Rt. Rev. Benjamin F. P. Ivins, D.D., Bishop

Grace Church, Capitol Square, Madison, Wis.
Rev. J. O. Patterson, Ven. E. M. Ringland
Sun.: 7:30, 9:30 & 11; Weekdays: 5 P.M.; Holy Days: 7:30 & 10

MINNESOTA—Rt. Rev. Frank Arthur McElwain, D.D., Bishop; Rt. Rev. Stephen E. Keeler, D.D., Bishop Coadjutor

St. John the Evangelist, Portland at Kent, St. Paul
Rev. C. H. Gesner, Rev. A. M. Wood
Sun.: 7:30, 9:30 & 11; Wed. & Holy Days: 9:30

NEW YORK—Rt. Rev. William T. Manning, D.D., Bishop; Rt. Rev. Charles K. Gilbert, D.D., Suffragan Bishop

Cathedral of St. John the Divine, New York
Sun.: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; 11 and 4, Sermons; Weekdays: 7:30, 8 (also 9:15 Holy Days, & 10 Wed.), Holy Communion; 9 Morning Prayer; 5 Evening Prayer (Sung); Open daily 7 A.M. to 6 P.M.

Church of the Ascension, Fifth Ave. & 10th St., New York

Rev. Donald B. Aldrich, D.D., rector (on leave: Chaplain Corps, U. S. Navy)
Rev. Vincent L. Bennett, associate rector in charge
Sun.: 8, 11; 5 P.M. except 1st Sun. at 8 P.M.; Daily: 8 Communion; 5:30 Vespers

Grace Church, Broadway at 10th St., New York

Rev. Louis W. Pitt, D.D., Rector
Sun.: 8, 11, 4; Noontdays: Tues. through Friday, 12:30-55

Church of the Heavenly Rest, 5th Ave. at 90th St., New York

Rev. Henry Darlington, D.D., Rector; Rev. Herbert J. Glover, Rev. George E. Nichols
Sun.: 8, 10 (H.C.), 9:30 S.S., 11, 4:30; Weekdays and Holy Days, 11 H.C.; Tues. 11, Spiritual Healing; Prayers daily 12-12:10.

Chapel of the Intercession, 155th St. and Broadway, New York

Rev. Dr. S. T. Steele, Vicar (until Aug. 1)
Sun.: 8, 9:30, 11 & 8; Weekdays: 7, 9:40, 10, 5:00 P.M.

Church of the Resurrection, 115 E. 74th St., New York

Rev. Gordon B. Wadhams, Rev. Thomas J. Bigham, Jr., Rev. Richard A. Johnson
Holy Eucharist: Sun. 8 & 10. Daily 7:30 (exc. Mon. & Sat., 10)

St. Bartholomew's Church, Park Ave. & 51st St., New York

Rev. Geo. Paul T. Sargent, D.D., Rector
Sun.: 8 Holy Communion; 11 Morning Service and Sermon. Weekdays: 8 Holy Communion; also 10:30 on Thurs. & Saints' Days. The Church is open daily for prayer.

St. James' Church, Madison Ave. at 71st St., New York

Rev. H. W. B. Donegan, D.D., Rector
Sun.: 8 Holy Communion; 11 Morning Service and Sermon; Holy Communion Thurs. 12 M.

St. Mary the Virgin, 46th St. bet. 6th and 7th Aves., New York

Rev. Grieg Taber
Sun. Masses: 7, 8, 9, 10, 11 (High)

St. Philip's Church, 215 W. 133rd St., New York

Rev. Shelton Hale Bishop, E. C. Harrison, R.O.C. King, W. H. Scott
Sun.: 7, 9, 11 A.M.; Weekdays: 7 & 9 A.M.



ST. MARTIN'S CHURCH,
PROVIDENCE, R. I.

St. Thomas' Church, 5th Ave. and 53rd St., New York

Rev. Roeliff H. Brooks, S.T.D., Rector
Sun.: 8 & 11; Daily Services: 8:30 Holy Communion; Thurs.: 11 Holy Communion

Little Church Around the Corner, Transfiguration, One East 29th St., New York

Rev. Randolph Ray, D.D.
Sun.: Communion 8 and 9 (Daily 8); Choral Eucharist and Sermon, 11; Vespers, 4

Trinity Church, Broadway and Wall St., New York

Rev. Frederic S. Fleming, D.D.
Sun.: 8, 9, 11 & 3:30; Weekdays: 8, 12 (except Saturdays), 3

Grace Church, Port Jervis, N. Y. (Tri-States)

Rev. Robert Gay, Rector
Sun.: 8 & 10:30 A.M. Holy Days as announced

OHIO—Rt. Rev. Beverley Dandridge Tucker, D.D., Bishop

Church of the Incarnation, E. 105th & Marlowe, Cleveland

Rev. Robert B. Campbell
Sun.: 8 & 11:00

OKLAHOMA—Rt. Rev. Thomas Casady, D.D., Bishop

Trinity Church, 501 S. Cincinnati Ave., Tulsa

Rev. E. H. Eckel, Jr.; Rev. J. E. Crosbie; Rev. E. C. Hyde
Sun.: 7, 8, 9:30 (exc. Aug.), & 11 A.M.; Fri. & Holy Days: 10 A.M.

PENNSYLVANIA—Rt. Rev. Francis M. Taitt, S.T.D., Bishop; Rt. Rev. Oliver J. Hart, D.D., Bishop Coadjutor

St. Mark's Church, 1625 Locust St., Philadelphia

Rev. Frank L. Vernon, D.D., Rector
Sun.: Low Mass, 8 A.M.; Matins 10:30; High Mass 11; Evensong 4; Daily: 7, 9, 12:30 & 5; Confessions: Saturdays 4 to 5 & 8 to 9 P.M.

PITTSBURGH—Rt. Rev. Alexander Mann, D.D., Bishop

Church of the Redeemer, 5700 Forbes St., Pittsburgh

Rev. Francis A. Cox, D.D., Rector
Sun.: 8 and 11 A.M. Weekdays: 7 A.M.

RHODE ISLAND—Rt. Rev. James DeWolf Perry, D.D., Bishop; Rt. Rev. Granville G. Bennett, D.D., Suffragan Bishop

St. Martin's Church, Providence

Rev. John V. Butler, Jr., Rev. Theodore H. McCrea
Sun.: 8, 9:30 & 11 A.M.

St. Stephen's Church, Providence

Rev. Charles Townsend, D.D., Rector
Sun.: 7:30, 9:30 (sung), 11; Weekdays: 7:30, P.B. Holy Days also 9:30

Trinity Church, Newport

Rev. L. L. Scaife, S.T.D., Rector; Rev. K. W. Cary, Asst. Rector
Sun.: 8, 11 A.M., 7:30 P.M.
Tues. & Fri.: 7:30 A.M. H.C.; Wed., 11; Saints' Days: 7:30 & 11

VIRGINIA—Rt. Rev. Henry St. George Tucker, D.D., Bishop; Rt. Rev. Frederick D. Goodwin, D.D., Bishop Coadjutor; Rt. Rev. W. Roy Mason, D.D., Suffragan Bishop

Calvary Church, Front Royal, "The Little Cathedral of the Shenandoah," Royal Ave. at 2nd St. Half mile from the "Skyline Drive"

Rev. Charles Noyes Tyndell, D.D., Rector
Sun.: 11 A.M., Holy Days 10 A.M.

WASHINGTON

St. Agnes' Church, 46 Que St., N. W., Washington

Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, SSJE, in charge

Sun. Masses: 7, 9:30, 11; Vespers and Benediction 7:30

Mass daily: 7; Fri. 8 Holy Hour; Confessions: Sat. 4:30 and 7:30

Church of the Epiphany, Washington

Rev. Charles W. Sheerin, D.D.; Rev. Hunter M. Lewis; Rev. Francis Yarnell, Litt.D.

Sun.: 8 H.C.; 11 M.P.; 6 p.m. Y.P.F., 8 p.m., E.P.; 1st Sun. of month, H.C. also at 8 p.m.

Thurs. 7:30; 11 H.C.